8: Lužbetak E-4 (no date) 1951 RH1 Caucasia RH1



of raids and robberies. Girls are useless in these tasks, whereas, in this struggle for existence, every additional boy means greater security and prestige.

In conclusion, we may ask ourselves, just why should the *adats* prohibit the manifestation of one's affection for a child. The reason behind this customary law seems to be founded not so much on a father-child relation as on the male-female relation of the Caucasian society. If a father were to show his affection for his child, were he to fondle and carry it, he would be imitating a *woman*, and that would be a terrible degradation! This degradation will be better understood in the following chapter. This rule to my mind is linked up with the low position of the female sex. Just as a man may never do a task that is established by the *adats* as a task exclusively for women, e. g., milk cows, fetch water, gather wood, so a man may never carry, fondle, or rock his child. Cursin seems to be of the same opinion. He says that the Ossetes would call such a man by a very insulting name, "baba," that is, "old lady," if he would ever dare to milk a cow or look after children.[111] We wish to stress two facts: first of all, it is not a lack of affection for one's child that is prohibited, as we have said, but the *manifestation* of that love; and secondly, the manifestation of love is forbidden simply out of fear of being considered an "old lady," a woman!

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[111] G. F. Cursin, *Osetini, etnografičeskij očerk*, p. 39.